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[No 45 of 1894.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 7th November 1894.

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		Crothwaite Hospital at Naini Tal ...	500

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1894.	1894.	
	Monthly.					
1	Hálat-i-Hind ...	Allahabad ...	Munshi Muhammad Husain Khan	For Oct. ...	2nd Nov. ...	800 copies.
2	Kayasth Patriká ...	Lucknow ...	Munshi Devi Prasad	" " ...	1st " ...	217 "
3	Khatri Hitkari ...	Agra ...	Bábu Diná Náth Tandan.	" " ...	2nd " ...	600 "
4	Vaishya Hitkari... ..	Meerut ...	Mohan Lal Agrawal	" " ...	1st " ...	600 "
	Tri-monthly.					
5	Akhbar-i-Imamia ...	Lucknow ...	Saiyad Khid Ali ...	25th Oct. ...	1st Nov. ...	347 copies.
6	Kanauj Punch ...	Kanauj (Farukhabad).	Behgan Khan ...	1st Nov. ...	2nd " ...	300 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).				1894.		1894.		
Tri-monthly.—(concluded).								
7	Mufid-i-Km ...	Agra ...	Munshi Muhammad Qadir Ali Khan.	1st	Nov. ...	4th	Nov. ...	75 copies.
8	Nasir-i-Hind ...	Ditto ...	Munshi Saiyad Muhammad Ali.	"	" ...	3rd	" ...	40 "
Weekly.								
9	Akhbar-i-Klam ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	30th	Oct. ...	2nd	" ...	150 copies.
10	Anis-i-Hind ...	Ditto ...	Munshi Kishun Sarup Varmá.	3rd	Nov. ...	6th	" ...	250 "
11	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal.	"	" ...	"	" ...	300 "
12	Asad ...	Ditto ...	Munshi Muhammad Sajjad Husain.	2nd	" ...	5th	" ...	250 "
13	Cawnpore Gazette ...	Cawnpore ...	Babu Harnám Singh	1st	" ...	4th	" ...	500 "
14	Colonel ...	Moradabad ...	Pandit Banwari Lal Misra.	"	" ...	"	" ...	250 "
15	Dabdaba-i-Qaisari ...	Barilly ...	Munshi Thakur Prasad.	27th	Oct. ...	1st	" ...	400 "
16	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain Khan.	5th	Nov. ...	7th	" ...	446 "
17	Fitnah ...	Gorakhpur ...	Hafiz Nizam Ahmad	1st	" ...	4th	" ...	500 "
18	Hindustani ...	Lucknow ...	Munshi Ganga Prasad Varmá.	31st	Oct. ...	3rd	" ...	300 "
19	Karnamah ...	Ditto ...	Maulvi Muhammad Yakub.	2nd	Nov. ...	6th	" ...	275 "
20	Kashaf ...	Muzaffarnagar ...	Munshi Faiyaz Ahmad	24th	Oct. ...	4th	"
21	Matla-i-Nur ...	Cawnpore ...	Munshi Bihari Lal.	27th Oct. & 3rd Nov.		2nd & 7th	" ...	50 copies.
22	Mihir-i-Nimroz ...	Bijnor ...	Hafiz Muhammad Karim-ullah.	28th	Oct. ...	1st	" ...	400 "
23	Naiyar-i-Kzam ...	Moradabad ...	S. Ibn Ali	5th	Nov. ...	6th	" ...	160 "
24	Najm-ul-Akhbar ...	Etawah ...	Haji Hafiz Muhammad Ruhullah Khan.	29th	Oct. ...	1st	" ...	120 "
25	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	5th	Nov. ...	6th	" ...	60 "
26	Nasim-i-Agra ...	Agra ...	Babú Jamna Das Biswas.	30th	Oct. ...	1st	" ...	450 "
27	Nasim-i-Hind ...	Fatehpur ...	Muhammad Nawaz Khan.	"	" ...	6th	" ...	70 "
28	Nizam-ul-Mulk ...	Moradabad ...	Qasim Muhammad Fahim-ul-din.	31st	" ...	2nd	" ...	220 "
29	Nur-ul-Anwar ...	Cawnpore ...	Hafiz Muhammad Abdul Hamid Khan.	3rd	Nov. ...	6th	" ...	171 "
30	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjad Husain.	1st	" ...	"	" ...	300 "
31	Rafi-ul-Akhbar ...	Benares ...	Saiyad Ghulam Husain.	5th	" ...	7th	" ...	400 "
32	Rahbar ...	Moradabad ...	Pandit Partap Kishun.	31st	Oct. ...	2nd	" ...	300 "
33	Riaz-ul-Akhbar ...	Gorakhpur ...	Hafiz Nizam Ahmad	1st	Nov. ...	4th	" ...	500 "
34	Sitara-i-Hind ...	Moradabad ...	Pandit Banwari Lal Misra.	4th	" ...	7th	" ...	125 "
35	Tohfa-i-Hind ...	Bijnor ...	Munshi Jaisaj Singh	27th	Oct. ...	1st	" ...	304 "
36	Tat-i-Hind ...	Meerut ...	Maulvi Saiyad Muhammad Sajjad Husain.	16th	" ...	"	" ...	200 "
37	Zamánah ...	Cawnpore ...	Munshi Muhammad Safdar Hasan Khan.	1st	Nov. ...	3rd	" ...	200 "
Daily.								
38	Oudh Akhbar ...	Lucknow ...	Munshi Shiva Prasad	1st to 7th	Nov. ...	1st to 7th	Nov. ...	521 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Monthly.								
39	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Munshi Niyaz Muhammad Khan.	For	Nov. ...	7th	Nov.
Bi-weekly.								
40	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtaz-ul-din.	30th Oct. & 2nd Nov.		1st & 4th	Nov. ...	460 copies (including 286 copies taken by Government.)
HINDI.								
Monthly.								
41	Bharat Prakash ...	Moradabad ...	Pandit Banwari Lal Misra.	For	Oct. ...	1st	Nov. ...	100 copies.
42	Bharat Sudash Pravartak ...	Farukhabad ...	Narayan Das	"	" ...	7th	" ...	375 "
43	Devanagiri Gazette ...	Meerut ...	Pandit Gauri Datt...	"	" ...	2nd	" ...	200 "
44	Sattya Vaktá ...	Hoshangabad ...	Pandit Gopal Prasad Sharma.	"	July, Aug., Sep. & Oct.	7th	"

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
HINDI—(concluded).						
<i>Bi-monthly</i>						
				1894.	1894.	
45	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	5th Nov. ...	5th Nov. ...	125 copies.
<i>Weekly.</i>						
46	Almora Akhbār ...	Almora ...	Munshi Sadānand Senwāl.	5th Nov. ...	7th Nov. ...	104 copies.
47	Nāgrī Nīrad ...	Mirzapur ...	Pandit Kāshi Prasad Shukla.	1st " ...	" " ...	300 "
48	Prayāg Samāchār ...	Allahabad ...	Pandit Jagan Nāth Tiwāri.	" " ...	3rd " ...	400 "
49	Sajjan Kīrti Sudhākar ...	Udaipur ...	Ashyāchālāk Dān ...	29th Oct. ...	1st " ...	65 "
<i>Daily.</i>						
50	Hindustān ...	Kālānkār (Partāgarh).	Pandit Devi Dayāl Shukla.	31st Oct. to 6th Nov.	1st to 7th Nov. ...	470 copies.
HINDI-URDU.						
<i>Monthly.</i>						
51	Arya Darpan ...	Shāhjahānpur...	Munshi Bakhtāwar Singh.	For Oct. ...	1st Nov. ...	500 copies.
52	Jāt Samāchār ...	Kagarol (Agra),	Chaudhri Kanhai Singh.	" " ...	5th " ...	650 "
<i>Weekly.</i>						
53	Kāshi Patrikā ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	2nd Nov. ...	4th Nov. ...	500 copies (including 343 copies taken by Government.)
<i>Bi-weekly.</i>						
54	Jaipur Gazette ...	Jaipur ...	Munshi Mahāvīr Prasad.	17th & 20th Oct. ..	5th Nov. ...	100 copies.

I.—POLITICAL AND FOREIGN.

ZAMANA.
1st November 1894.

Apprehended complications in Afghanistan.

1. The *Zamānah* (Cawnpore), of the 1st November, publishes a map of Afghanistan and the surrounding country in the possession of the Amir Abdur Rahman Khan, describes the circumstances under which he obtained the Amirship, and referring to his recent severe illness, observes that should His Highness die, and his son Habib-ullah Khan once succeed to the throne, the British Government is sure to recognize his succession and support him if any trouble arise thereafter. But if Habib-ullah fail to gain the throne in the first instance, being the Amir's son by a wife of the Tartar clan, of whom there is no powerful party in the kingdom, the country is sure to be racked by party-factions and feuds. And in the latter case, neither England nor Russia can possibly remain a silent spectator. England, to guard her interests in India, will find it necessary to occupy Herat and Kandahar placing some strong Barakzai on the Kabul throne; and Russia will not then remain behind-hand in exerting her utmost to wrest the outlying country of Afghan-Turkistan from the Kabul crown. The British Government ought, therefore, to take the time by the forelock, and be fully prepared to protect the Indian frontier from the encroachments of Russia; the British and the Russian possessions in Asia being destined to become coterminous sooner or later. But it is a mistake to suppose that if once Russia were allowed to approach the Indian frontier, a great confusion and disorder would occur in this country. Some Englishmen also share this wrong view and commit a great political blunder in airing it, and thereby unnecessarily causing excitement among the Indians, which is fraught with danger to the British interests in this country.

OUDE PUNCH.
1st November 1894.

Occupation of the Pamirs by Russia.

2. The *Oudh Punch* (Lucknow), of the 1st November, contains a cartoon in which the Russian Bear is represented as holding in the mouth a rat, marked "the Pamirs," and the Afghan Fox as stealthily walking side by side of the Bear, while the British Lion seated quietly on a hill top contemplates the incident. The letter-press is—Scenes taking place behind the Himalayas.

HINDUSTANI.
31st October 1894.

Proposed despatch of a native regiment from India to China, and the question of its cost.

3. The *Hindustani*, (Lucknow), of the 31st October, stating that the English Ministry has decided that a military force should be sent from India to China to protect the British subjects there in the time of emergency, says that very likely a Sikh regiment will be deputed. India can, of course, have no objection to send a contingent force to China, but she will certainly demur if she is called upon to bear also the cost of despatching the same. The editor trusts Lord Elgin would never consent to any arrangement, in connection with the present war in China, which might injuriously affect the Indian exchequer.

NAJM-UL-AKBAR.
29th October 1894.

A contrast between the native and British rule in India.

4. A correspondent of Haidarabad, writing to the *Najm-ul-Akbar* (Etawah), of the 29th October, observes that wonder is generally expressed in British India, as to how it is that notwithstanding the British Government has been a God-send to India, men of every race and creed are found still remembering with joy "those dark days" when the rays of the Western civilization had not yet shone on India. It is difficult now to fully illustrate the reason of this fond remembrance, because that can be done only, on a very small scale, in the Native States. Take the Haidarabad State for example. It is a Muhammadan State. Its total population numbers 11,537,000, of whom only 1,138,000 are Musalmāns; the rest being Hindus and others. But all offices, from the lowest to the highest, in the State, are open to *all* the subjects of the Nizam without any distinction of colour and creed. Even looking into the list of the former Prime Ministers, both Musalmāns and Hindūs are found side by side. Every community is free to perform its religious and other ceremonies without any let or hindrance, and the people heartily take part in one another's festivals, &c. Both Muhammadan and Hindū institutions receive equal support from the State Treasury. There is a *patel* or headman appointed in every village, and he settles petty

disputes and other matters in the village, for which he receives an allowance from the Government. Large *jagirs* or grants of land are held by noblemen, who enjoy full judicial powers in their estates, and excepting the decisions of their courts being appealable to the Government, the Nizâm does not interfere in their affairs in any other way. The Haidarabad is enjoy all the abovementioned blessings over and above the railways, telegraphs, post-offices, and other modern comforts which the British have given to the people of British India. And such being the case it is no wonder that an Indian of British India should look back to the days of the native rule with wistful eyes.

5. The *Azâd* (Lucknow), of the 2nd November publishes a communication from Abdullah at Aligarh who, in answer to the

Azâd.
2nd November 1894.

Musalmans and political agitation.

adverse comments of a Persian residing at Haidarabad, whose *Nom de plume* is "Durd," on the article

which appeared in the *Aligarh Institute Gazette* on the attitude of Indian Musalmans towards the National Congress (See the Selections, No. 42 of 1894, page 446, paragraph 1.) observes that the article in question was not the production of a raw school boy, as Durd intentionally or ignorantly misrepresents it to be. It was penned by an Indian politician who has not his equal at least in this country. The writer in the *Aligarh Institute Gazette* does not base his opinions on mere speculation as to future contingencies like Durd, but on existing facts and past history. It is a mistake to suppose that the Musalmans, who joined the Anti-Congress movement, blindly followed Sir Saiyid Ahmad Khan, and that they are only waiting for an opportunity to go over to the other side. They cast in their lot with the Aligarh sage with their eyes wide open, and have not yet had any reason to regret their action. Again, though it is true that the spread of English education among the Bengalis has created a desire in their minds for the establishment of a Parliament in their country, yet there is nothing to warrant the conclusion that the Musalmans too will be animated by the same desire on making a similar progress in English education. At present the Musalmans enjoy equal privileges with the Hindus, and, being a backward race, are sometimes shown special favour by Government. But as they form a minority of the Indian population, they would be nowhere on the introduction of a representative Government, especially as religious feeling is running so high between the two communities. The writer is afraid that the Musalmans, though they constitute nearly 25 per cent. of the entire population, would hardly be able to secure 12 per cent. of the seats in the Indian Parliament, if one were established—which Heaven forbid,—owing to their poverty. If they desired to make themselves the slaves of the Hindus, let them do so. Some inexperienced Musalman politicians are of opinion that as the Hindus have assumed the rôle of the Liberals, the Musalmans should act like the Conservatives. But this is hardly possible; there being strong religious animosity between the Hindus and Musalmans, which does not exist between the two great political parties in England. India might justly be compared to Ireland where the Roman Catholics and the Protestants occupy nearly the same position as the Hindus and the Musalmans in this country, and the Protestants are ready to die rather than accept Home Rule which would reduce them to the condition of slaves. The Protestants of Ulster are prosperous and well educated. Similarly, the more the Musalmans advance in English education the more they will be convinced of the evil accruing to them from the success of the National Congress, and consequently more and more strongly they will oppose that political movement. They will never make unreasonable demands like the Congress nor adopt its methods. They will assist Government in times of difficulty, which is sure to give them high posts in recognition of their services. As long as the country is inhabited both by the Hindus and Musalmans and remains under British Rule, the establishment of a Parliament is simply out of the question, and no sane man need ever bother himself about a thing which is quite an impossibility.

6. The *Hâlat-i-Hind* (Allahabad), for October, says that the *Pioneer* advises the Government to show special indulgence and favour

Hâlat-i-Hind.
October 1894.

The *Pioneer* and the Indian Musalmans.

to the Musalmans in India, because their co-religionists are rulers of such countries as Turkey, Egypt, and Afghanistan; because their religion is a "living religion"

and because they are not an isolated people like the Hindus, who cannot call any

other country but, India, as their own, and whose religion too is confined to this country only; and because they have not cast in their lot with the Hindus and joined the National Congress. No wise Musalman is likely to be taken in by such lip-professions and outward sympathy of the *Pioneer*. Only a while ago, the Khedive of Egypt happened to pass certain strictures on the efficiency of the British army stationed in that country, and the *Pioneer* raised a hue and cry for calling upon His Highness to retract his words and apologize. Mr. Mahmud, a learned and talented Musalman, was a Judge of the High Court, Allahabad; and who does not know that attacks were made on him for his independence, and that as his sense of self-respect would not permit him to continue in the service, he resigned? However, if the *Pioneer* is really a friend of the Indian Muhammadans and places trust in them, why does it not exert its influence to get them exempted from the operation of the Arms Act? The so-called Musalmans whom the *Pioneer* pats on the back for their refusing to join the Congress, are, the Musalman public well knows, no true Musalmans, but the followers of a new religion that is called "Nature's religion."

ASAD.
2nd November 1894.

7. The *Azad* (Lucknow), of the 2nd November, says that after enjoying a short respite Zia-ul Haq is again up and doing. Latterly he has issued another pamphlet in the form of a memorandum addressed to the Agent to the Governor-General for Central India; a copy thereof being received by the editor a few days ago. The tone of this new pamphlet is far more abusive than that of its predecessor, and the author has openly held out threats to the Prime Minister of Bhopal, clearly indicating what length he is prepared to go if his demands are not complied with. He has abused the officers of the State to his heart's content, and commented adversely on the inquiry made into his first pamphlet. The Prime Minister is not well advised in attaching little importance to these libellous pamphlets. They are evidently the work of that faction in Bhopal which is unfriendly to him. If any abuses really exist in the administration, he should remedy them, otherwise he should make an example of the traducers.

TUTTI-I-HIND.
16th October 1894.

8. The *Tutti-i-Hind* (Meerut), of the 16th October, received on the 1st November, writes a long article, in which it repels, in strong language—sometimes growing scurrilous and even indecent—the attacks, which the *Umballa Gazette* of the 25th September last, made on Saiyad Muhammad Hasan Khan, C.I.E., the Prime Minister, his brother Saiyad Muhammad Husain, the Foreign Secretary, and other Muhammadans holding high posts in the Patiala State. The Prime Minister is a most conscientious, honest, and intelligent man. He is loyal to the Maharaja to the backbone. He and his brother have been repeatedly praised for their distinguished services in the State by such high-placed British officers as Sir Lepel Griffin, Sir Charles Aitchison, and their Excellencies Lord Dufferin and Lord Lansdowne. It is all stuff and nonsense that the Prime Minister squandered all the accumulated treasures in the State and burdened it with debts in the bargain, and that he has filled the offices with his own relatives. The fact is that the hoarded money was expended in the performance of the social and religious rites and ceremonials, such as the marriage of His Highness' brother, the celebration of the birth of the heir-apparent, &c., which had been held in abeyance long since. Besides, the "new companions" of the Maharaja having shown him the attractions of the "civilized world" and given him new tastes, a great drain on the State treasury has set in; and it is beyond the power of the Prime Minister to stay the expending hand of his master. The men, in whose company the Maharaja moves, lead him to all sorts of extravagances, and until these are curtailed, it is absurd to talk of the vanishing treasury. The Prime Minister is, on his own part, a most honest and up right man, and would, on no account, misappropriate the State money. He is a religious man, and money has not the same attraction in his eyes as it has in those of the men who worship it (i.e., Hindus). The charge of defalcation of some State money brought against Maulvi Muhammad Kazim, officer in charge of the Stamp Department, is also not true. It was his subordinates who misappropriated the money, and he ought not to have been dismissed for *their* fault. The imputation, that Ghulam Imam had

The Prime Minister of Patiala and the
Umballa Gazette.

abstracted a (Currency ?) Note from the box of the late Maharaja, is a sheer calumny; the gentleman being too honest and religious a man to do so mean an act. The *Tuti* similarly endeavours to demolish every other charge which the *Umballa Gazette* preferred against the Prime Minister. The brother of the Prime Minister, the *Tuti* adds, had the editor of the *Gazette* sent to prison in a case of embezzlement of Government money, and hence his malicious and baseless aspersions on His Excellency.

9. The *Tuti-i-Hind* (Meerut), of the 16th October, received on the 1st November, has heard that, in Patiala, Saiyad Mehndi Ali has been reduced from a tahsildar to a commandant of a fort, *because* he is related to the Muhammadan Mir Munshi of the State. It is also rumoured there that

The Patiala State affairs.

TUTI-I-HIND.
16th October 1894.

after the Lahore Darbar is over the remaining Saiyads in the State service will be sent adrift; even the Prime Minister and the Mir Munshi being pensioned off. The services of all other Musalman employes are also to be dispensed with. A Privy Council is said to have been proposed to be established instead, the members of which will be (Sardar) Gurdatt Singh and other Hindus. The editor does not, however, give credence to these rumours. Moreover, it does not seem expedient that all the Musalman employes should be discharged at once. The establishment of a Privy Council will entail increased expenditure, and the Maharaja had better distribute the various powers and functions of the administration to his present ministers, and get an able and experienced European officer made the Political Resident at his court to guide his ministers, and enable his State to steer clear of intrigues and party-factions.

10. The *Hindustan* (Kálákankar), of the 31st October, briefly gives the proceedings of a National Congress Meeting held at Kálákankar on the 27th idem, under the auspices of the Deshopkarni Sabha. Mr. George Temple, the editor of the English edition of the *Hindustan*,

HINDUSTAN.
31st October 1894.

A National Congress Meeting at Kálákankar, Partábgarh District.

presided, and the Hon'ble Raja Rampal Singh and other gentlemen made speeches in favour of the Simultaneous Civil Service Examinations and the reform of the Legislative Councils. In conclusion a number of delegates were elected for the approaching Congress.

11. The *Arya Darpan* (Sháhjahánpur), for October, publishes a communication from one Rám Prakash Lál, who compares the character of the natives with the nature of sand.

ARYA DARPAN.
October 1894.

Lack of unity among natives.

Immense heaps of sand are to be found on the banks of large rivers and on the seashore; but the particles of sand being void of cohesion are easily carried away by water and scattered by wind. Similarly, the teeming millions of this country, having no unity or sympathy among them, are quite helpless. One man does not help another in his misfortunes. The strong are able to oppress the weak living in the midst of millions of their countrymen who do not raise a finger on their behalf. It is simply the lack of unity that places them at the tender mercies of every tyrant, and prevents them from carrying out any large schemes with success. Unlucky India, hard beset with poverty and afflicted by terrible famines, leads a miserable existence from year to year. Any foreigners easily trample her under their feet. The haughty Britons are crushing her bones and marrow by severe kicks, and wringing wealth from her to enrich their own country. Just as grain is parched with heated sand, she is fried in the pan of policy with the fire of selfishness. She quietly puts up with every insult, indignity and assault which utterly fail to rouse her to activity. The natives who number 280 millions could easily hurl even the Himalayas into the sea, if they acted in concert. But it is a matter of deep regret that mutual jealousy and enmity have deprived them of all power, and reduced them to a worse condition than that of pariah dogs. Heaps of sand are sometimes converted into hills by chemical forces in course of time, and it may be hoped that some secret force may create union among the natives, and thus enable them to take their proper place among the great nations of the world.

II.—GENERAL ADMINISTRATION.

Hindustani.
3rd October 1894.

Sir Auckland Colvin on the condition
of the Indian finance.

12. The *Hindustani* (Lucknow), of the 31st October, observes that the eighteen-page article of Sir Auckland Colvin on the condition of the Indian finance, just published in the *Nineteenth Century*, must have surprised the friends of the late Lieutenant-Governor of the North-Western Provinces; the Indians wondering that they had not understood the real man, and the Anglo-Indians bewildered at his expressing views such as were hardly to be expected from one of them. When Sir Auckland Colvin was the Lieutenant-Governor of the North-Western Provinces, there was no other Provincial Ruler in India, who was so bitterly opposed to the *National Congress* as he; none did greater injury to the Congress than he; no other officer increased, under the guise of diplomacy, the difference between the Hindus and Musalmans so much as he did: in short, he left no stone unturned to nullify the endeavours of the Congressists to politically unite the various races, inhabiting this country, into one homogeneous whole. But when such a man who, while in India, was so dead against the Congress, comes forward, when retired to England, strongly supporting that body in a very important matter, all that can be said is that the very Providence seems now aiding the Congress and its advocates. No other paper had to differ from Sir Auckland Colvin, when he was the Lieutenant-Governor of the North-Western Provinces, so much as the editor of the *Hindustani*, and the latter passed his adverse strictures in rather harsh language. But lo! to-day there is nobody who can more heartily thank Sir Auckland than the editor, for the great service the former has done to this country by his strong article, advocating the curtailment of the enormous military expenditure, in the *Nineteenth Century*. The *Pioneer*, of course, regrets that Sir Auckland Colvin should have been at one with the Caine-Wedderburn-Naoroji party in so important a question of the Indian Administration. That paper has always been against the advancement and well-being of the Indians, and it is no wonder that it feels sorry at Sir Auckland condemning the tremendous increase in the military expenditure in India. Ever since India has become "bankrupt," all the Indians have unanimously been of opinion, that the financial difficulty of the Government lies in the increases it has made in its military and other expenses. This consensus of opinion has been repeatedly expressed by the National Congress, but the authorities have gone on urging that the financial difficulty was all due to the falling exchange, and that until something was done to raise the exchange value of the rupee the financial equilibrium could not possibly be restored. The Congress party have all along been advocating reduction in the Military expenditure and in the salaries of the highly-paid officers to be the real panacea for the rotten finance. Now an Anglo-Indian of such high position and experience as Sir Auckland Colvin also condemns the enormously increased Military expenditure, and asks for its curtailment. When 10,000 Europeans and 20,000 Natives were proposed to be added to the army, he was in the Viceroy's Executive Council, and strongly opposed the measure, but it was carried out all the same. The constitution of the Executive Council itself is unsound; the Military Department having double votes in the persons of the Commander-in-Chief and the Military Member. The increasing expenditure of the Government of India in the Military and other departments and the consequent imposition of fresh taxes, create, Sir Auckland urges, disaffection among the people, which is as dangerous to the stability of the British Government in India as a foreign invasion can be. Why, if disaffection, Sir Auckland continues, goes on increasing in India as it is doing at present, then Russia need not move a single soldier for the conquest of India, but simply wait and abide her time. These are weighty words proceeding from the mouth of a gentleman who has held very high posts in India, and ought to be given due consideration. Sir Auckland Colvin will, surely, lay India under a deep debt of gratitude, if he, by his endeavours, succeeds in arousing the public men in England to approach the Indian finance and look at it with a "non-official" eye.

Azad.
2nd November 1894.

Sir Auckland Colvin's article in the
Nineteenth Century on the financial diffi-
culties of India.

13. The *Azad* (Lucknow), of the 2nd November, says that Sir Auckland Colvin has contributed a very strong article to the *Nineteenth Century* on the financial difficulties in India in which he has represented the steady growth of the Military expenditure as the root of all the evil; laying

no stress on the fall in exchange. It has been admitted by all hands that the exorbitant military charges and the depreciation of silver are the two principal causes of the embarrassment of the Indian treasury. It remains to be seen what conclusions the Parliamentary Committee, which will shortly sit, will arrive at. The problem for the Financial Member to solve at present, is how to restore the financial equilibrium without resorting to fresh taxation. He must curtail the expenditure in the best way he can; the country not being in a position to bear the least addition to its burdens.

14. The *Hálat-i-Hind* (Allahabad), for October, in commenting upon the circular which the North-Western Provinces Government issued, sometime ago, regarding the supply of provisions to the camps of officers on tour, observes that

The question of supply of provisions to the camps of officers on tour.

as, with the exception of very few articles, everything can be had in the villages or in their neighbouring bázars, there is no necessity for calling upon the tahsildárs and zamíndárs to supply the camp provisions. Even the peons and constables, when they accompany their superiors on tours, find that they cannot do without dainty food, so that those who could not digest *ghi* (clarified butter) before, find it to have become a necessity with them. This is because they obtain things gratis. If the Government really desires to stop oppression, it should require no local officers or anybody else to supply provisions to officers on tour, and let the latter obtain their requirements in the open markets and other places just as private men do. The touring officers have peons, &c., with them, and the latter should be able to procure articles in the ordinary way of exchange and barter.

HÁLAT-I-HIND.
October 1894.

15. The *Kashsháf* (Muzaffarnagar), of the 24th October, received on the 4th

Increasing litigation in the North-Western Provinces and Oudh.

November, states that the Lieutenant-Governor of the United Provinces asked the District officers to explain why the number of suits filed in courts goes on increasing every year. Some District officers replied that it was due to the falling-off in the land produce to high prices of articles, poverty of the people; &c., while others attributed the same to quite the opposite causes, viz., the increased yield of land and general prosperity and happiness of the people. It is strange that opposite causes should produce the same result! Obviously the District officers did not give due attention to investigating the real cause or causes of the increasing litigation. His Honor differs from both the views, and thinks that it is the increasing number of the legal practitioners which is at the bottom of the evil. This cannot surely be regarded to be the main cause, and the editor thinks that increase in the population and in the wants of the people should also be taken into account and assigned due share in raising the number of suits.

KASHSHÁF.
24th October 1894.

16. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st November, expressing

Suggestion for answering, in the Provincial Government Gazettes, questions put by newspapers, under necessary conditions and restrictions.

approval of the right of interpellation granted to members of the Legislative Councils in India, suggests that it would be still more satisfactory if questions put by the newspapers were answered in the *Government Gazette* of the Province concerned; there being, of course, necessary conditions and restrictions as to the nature, form &c., of the questions.

RIÁZ-UL-AKHBÁR.
1st November 1894.

17. The *Rafi-ul-Akhbár* (Benares), of the 5th November, complains that some

Objection taken to the Christian Missionaries attacking Hindu and Musalman religions.

Christian Missionaries attack the Hindu and the Musalman religions, in a most objectionable language and spirit, in their newspapers and pamphlets. The *Núr Afshán* newspaper of Ludhiana is especially most savage in its attacks on the Muhummadan religion. Its tone and language are always very inflammatory, and are likely to make a true Muhummadan lose his temper. The Government itself does not like to interfere with the religious matters of the subject races, then why does it tolerate the indiscriminate attack of the Christian Missionaries on the former's religions?

RAFI-UL-AKHBÁR.
5th November 1894.

MEHR-I-NIMROZ.
28th October 1894.

18. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 28th October, says that Saiyad Karrar Haidar, Assistant Civil Surgeon, Kharja District, Bulandshahar, is a very able and talented man. He is specially very skilful in the treatment of the diseases of the eye. He has already been rewarded by the Government with the title of Khan Bahadur, in consideration of his meritorious services. The Inspector-General of Civil Hospitals inspected his hospital on the 28th August last, and being pleased with his work, published it in the *Government Gazette*. The Government might well raise him to the post of a Civil Surgeon in appreciation of his highly distinguished services.

RIAZ-UL-AKHBAR.
1st November 1894.

19. The *Riaz-ul-Akhbar* (Gorakhpur), of the 1st November, commenting on the extreme necessity of protecting *pardanishin* native women, when accused of an offence, from the disgrace of the custody of male police, strongly advocates the organization of a small female police force for the purpose. The Government ought to provide funds for raising such a force, and if necessary, it can call for subscriptions from the public which, the editor hopes, will flow in in such abundance as will cast Lady Dufferin's Fund in the shade.

RIAZ-UL-AKHBAR.
1st November 1894.

20. The same paper observes that the Government circular which requires the head of a family to report the occurrence of cholera in his house within 24 hours, and to comply with sanitary instructions given by a medical man appointed for the purpose, will, owing to its stringency, do more harm than good. No benefit is likely to accrue from such hard-and-fast rules, and they will simply make the lives of the people a burden to them.

ANIS-I-HIND.
3rd November 1894.

21. The *Anis-i-Hind* (Meerut), of the 3rd November, publishes a communication headed "A dialogue between the well and the water-pipe", in which the latter glibly talks of its plentiful and easy supply of potable water, and of the cleanliness it is likely to promote in the town it is introduced in; to which the former rebuts that water-works simply burden a Municipal Board, that fosters them, with an unnecessary debt; that the water they supply is divested of some of its very wholesome ingredients in the course of filtration; and that far from promoting cleanliness, they make a place very filthy and damp, as witness the condition of the streets and lanes of the town of Agra; and that Meerut is not likely to be imposed upon, like Agra, by them. The water-pipe admits its drawbacks, but urges it is bound to do all in its power to "fill the belly of its manufacturer." But it is reprehensible, the well rejoins, "to snatch bread from one mouth and give it to another."

NAJM-UL-AKHBAR.
29th October 1894.

22. The *Najm-ul-Akhbar* (Etawah), of the 29th October, says that it is a great pity that some highly respectable men, including even Municipal Commissioners, were concerned in the late Poona riot, and advises that such men should be punished more severely than the ignorant mob.

KASHSHAF.
24th October 1894.

23. The *Kashshaf* (Muzaffarnagar), of the 24th October, received on the 4th November expressing joy at the appointment of Mr. Whish, to be the District Magistrate of Muzaffarnagar, on his return from leave, says that he is a very sympathetic officer, and is always willing to hear a grievance and redress it. The people of every district, in which he has been, sing his praises. While at Jaunpur he founded the association named *Jalsa-i-Tahsil* (a society for social reform) which has proved a great success. The writer hopes Mr. Whish will establish a similar institution at Muzaffarnagar also.

24. The *Hindustani* (Lucknow), of the 31st October, states that the recent floods have done a greater damage to Jaunpur than to Lucknow, the former town being situated in a low ground. About Rs. 20,000 are needed for affording relief to the poorest and most helpless people. The editor is glad that a relief fund committee has been formed at Jaunpur, under the auspices of the District Magistrate; Kazi Aziz-uddin Ahmad being appointed the Secretary. (Several newspapers of the week have published an appeal from the Kazi calling for contributions towards the relief of the Jaunpur sufferers from the floods).

Hindustani,
31st October 1894.

25. The *Oudh Akbār* (Lucknow), of the 6th November, is glad to learn that the Mahārāja of Benares has contributed Rs. 2,000 for the relief of the sufferers from the recent floods in Jaunpur, and hopes that other nobles and great men will follow his generous example.

OUDH AKBAR,
6th November 1894.

26. The *Cawnpore Gazette*, of the 1st November, complains that there is general dissatisfaction with the conduct of Vaccinators at Cawnpore, the child of a man who sells charcoal in the Naya Chauk street dying of the effects of bad operation. There is no improvement in the conservancy arrangements, and heaps of rubbish are to be found in every street and lane. On the 23rd October, Baldeo Singh, a convict in the district jail, quietly removed his fetters and escaped, while working at the house of the Civil Surgeon with seven other prisoners in the charge of a chaukidār. It is difficult to understand why convicts are employed on private work outside the prison. Gambling was very largely carried on during the Devali this year, young boys and even women freely taking part in it. Policemen paid frequent visits to the gambling houses begging presents.

CAWNPORE GAZETTE,
1st November 1894.

27. The same paper makes nearly the same adverse comments as the *Hindustani* on the proposed bye-laws recommended by the Local Government to the Municipal Boards in these provinces, with a view to check the spread of cholera (See Selections No. 84 of 1894, page 464, paragraph 21), and observes that such bye-laws would only be a source of great inconvenience to the people. If the Government has true sympathies with the cholera patients, it should induce the Municipal Boards to establish cholera hospitals, and appoint doctors for the treatment of such patients. It is to be hoped that the Municipal Boards will not approve of the proposed bye-laws.

CAWNPORE GAZETTE,
1st November 1894.

28. The *Karnāmah* (Lucknow), of the 2nd November, complains that thefts have again become frequent at Lucknow; the bad characters, who had left the town, owing to the strict watch Mr. Mulock, the Deputy Commissioner, kept over them, having returned during his absence on leave. Thefts are also being reported every now and then from the villages in the district. In the Muhammadan days, good and respectable zamindārs did not allow habitual criminals and other bad characters to settle in their estates at all.

KARNĀMAH,
2nd November 1894.

29. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 28th October, states that on the night of the 7th idem, certain bad characters most mercilessly murdered a young Brahman, aged about 20 years, at Atrauli, district Aligarh. The Sub-Inspector in charge of the Station ought to bestir himself in the matter, and the district Superintendent of Police should also take notice of it.

MEHR-I-NIMROZ,
28th October 1894.

30. The *Halat-i-Hind* (Allahabad), for October, complains that it presses very hard on the people of Allahabad to pay the water-rate by quarterly instalments in advance, and requests the Municipal Chairman to modify the rule.

HALAT-I-HIND,
October 1894.

HINDUSTÁN.
6th November 1894.

The memorial of the Hindus of Allahabad against the proposal of the Municipal Board to throw the dirty water of the town into the Ganges.

31. The *Hindustán* (Kalakankar), of the 6th November, referring to the Memorial submitted by the Hindus of Allahabad to the Local Government protesting against the proposal of the Municipal Board to throw all the dirty and foul water of the town into the Ganges, near its confluence with the Jumna, by means of a drain, expresses concurrence with the memorialists in opposing the measure. The *Hindustán* would not have supported them, had their objections been based on religious prejudices alone. But the Hindus largely bathe in the Ganges and drink its water, which is even taken in bottles to the most distant parts of the country. Under such circumstances the water, if polluted, would greatly spread diseases. The Municipal Board had better arrange for all dirty water being utilized as manure for land.

SATYA VAKTA.
For July, Aug. & September and October 1894.

Distress among the agricultural classes and religious disputes in the Hoshangabad district.

32. The *Satya Vakta* (Hoshangabad), in its combined number for July, August, September, and October, received on the 7th November, complains that last year the crops in Hoshangabad were much damaged by hailstorm, but that advances were made by the authorities only to the well-to-do cultivators who were able to give security. This year the sowings have been considerably delayed by heavy and prolonged rains, and there is great distress among the poorer agricultural classes at present. Government should adopt some relief measures as in Saugor and Damoh. It is to be regretted that the Hoshangabad district is not now free from religious quarrels. Last year there was a quarrel about the Hindu Dól festival at Seoni. During the late Muharram, a Sikh temple at Suhagpur was closed, and has not yet been reopened. It may be hoped the Government will now grant permission for re-opening it.

III.—RAILWAY.

HINDUSTÁN.
1st November 1894.

Allged mismanagement of the Tirhut State Railway.

33. A correspondent of the *Hindustán* (Kalakankar), of the 1st November, regrets to notice that, since the management of the Tirhut State Railway has been assumed by the Bengal North-West Railway Company, there has been no end to the sufferings of the passengers. The third class passengers are treated as if they were an inferior class of beings. A collision lately occurred between two trains at the Dal Singh Sarai station in broad daylight in the presence of all the station officials, who helplessly watched the unfortunate accident. It is difficult to say how many men were actually killed and wounded. According to a correspondent of the *Englishman* only three or four coolies were killed. His statement may be accepted as correct.

KASHÁF.
24th October 1894.

Suggested allotment of a separate carriage for sweepers and similar other low persons in every railway train.

34. A correspondent of the *Kasháf* (Muzaffarnagar), of the 24th October, received on the 4th instant, states that he had recently an occasion to travel by rail, when he found that two passengers, who were sweepers, entered a compartment and seated themselves in close contact with a respectable pious Brahman, to the latter's great horror and disgust. It is, of course, useless to expect any distinction made, in these days, between high and low classes of men. But just as a carriage is set apart for (native) females (in the third-class) and for Europeans in the Intermediate class, one (in the third class) might similarly be allotted for the use of sweepers and such like.

PRAYAG SAMÁCHAR.
1st November 1894.

Inconvenience to passengers from the closing of the principal gate at the Allahabad railway station.

35. The *Prayág Samáchar* (Allahabad), of the 1st November, says that the number of out-going and in-coming passengers by every train at the Allahabad railway-station is a large one, as might be expected. But for the last seven months the principal gate at the station has been closed by the new station-master for reasons best known to himself, to the great inconvenience of the passengers, especially those travelling on the Jabalpur line. The latter have to ascend and descend a high stair case in entering or leaving the station, which is up-hill work for weak, old, and sickly men and women carrying their children and luggage. The higher railway authorities should give their attention to the matter.

36. A Jhānsi correspondent of the *Nasim-i-Agra*, of the 31st October, complains that female passengers, who are not accompanied by any male friends, are ill-treated and sometimes even outraged by the officials at railway stations, especially when they have to wait at the stations.

NASIM-I-AGRA.
31st October 1894.

*Alleged ill treatment of a female passenger at the Jhānsi railway station.

Men arriving at Jhānsi from Bhopal by the passenger train at 1-45 A.M., are unable to resume their journey for many hours on any line, and therefore the railway employes have a good opportunity for harassing unprotected females. If there is only one woman, the railway police order her to leave the station, and she is then taken by a wicked ticket collector or clerk to the second or first class waiting room, where she is outraged. On the 21st October a young girl who was still in her teens arrived at Jhānsi by the night train. She had a ticket to Agra, and desired to resume her journey immediately by the mail train offering to pay the excess fare. But she was detained and taken to a house with the connivance of the police, where she was kept till 11 A.M. No passenger, who desires to wait at the third class waiting room till the departure of the next train, should be turned out of the room. Indeed, it is absolutely necessary that a woman should be appointed at every railway station to protect and attend to the wants of female passengers.

IV.—LOCAL AND MISCELLANEOUS.

37. The *Sitara-i-Hind* (Moradabad), of the 4th November, gives an account of the Anniversary of the Moradabad Arya Samaj held on the 29th and 30th October. The meeting-house was tastefully decorated and the gathering was quite a success under the auspices of Sahu

SITARA-I-HIND.
4th November 1894.

Anniversary meeting of the Arya Samaj at Meerut.

Sham Sundar. He takes a deep interest in the Samaj which has been provided with a house chiefly through his exertions. The attendance amounted to about 1,000 men, who were not all Aryas, but there were also present orthodox Hindus and Musalmāns, Jains and Christians, among whom were to be found Shaikh Rahmat-ullah, Honorary Magistrate, Munshi Inayat Ali, retired Deputy Collector, Chaudhri Ram Kunwar Singh of Kanth, Munshi Baldeo Sahay, and Babu Baij Nath, Honorary Magistrate. More than 60 delegates from other places took part in the proceedings, and among the chief speakers were Babu Baldeo Prasad, a Vakīl at Bareilly, Pandit Arya Muniji, a Panjāb Updeshak, and Pandita Surendra Balā who made very interesting addresses, explaining the principles of the Arya Samaj in a very able manner without offending the feelings of the other communities. Lady Surendra Balā fully convinced the audience of the necessity for giving education to their women. A gentleman from Meerut made an appeal for funds on behalf of the proposed Vaidic College, and Rs. 2,025 were raised; the list being headed by Sahu Sham Sundar with a donation of Rs. 1,000. The learned Brāhmins of Moradabad were conspicuous by their absence. The proceedings were brought to a close with expressions of gratitude to Government and the officers. Soti Radha Kishan, Vakīl, presided at the meeting. (The Nizam-ul-Mulk, Moradabad, of the 31st October, referring to the same meeting, takes exception to the appearance of Pandita Surendra Balā before a meeting composed of men as a speaker, and observes that she has been brought up at the Bareilly Orphanage. This practice is a new departure in this country and may grow more popular in future. It would have been better, had the lady addressed a meeting consisting entirely of women. In commenting on the subject of "animal sacrifices" some speakers indulged in remarks unfavourable to the Muhammadan religion, which gave some offence to Musalmāns.)

38. The *Prayag Samāchār* (Allahabad), of the 1st November, draws the attention of the Allahabad Municipal Board to the following matters. (1) As a rule the streets and lanes are not lighted at the proper time and the lights are very dim. An inspector had better be appointed to look after

PRAYAG SAMACHAR.
1st November 1894.

Street-lighting, sale of meat in streets and other local matters, Allahabad.

street-lighting, or a respectable resident in every street may be requested to watch the lights in his own street and make a report to the Board whenever he has occasion to be dissatisfied with the work of the lamp-lighters. (2), Meat-markets

haying been established by the Board at suitable localities, men should not be allowed to carry about meat and fish in streets for sale, as the very sight of these things is disgusting to the Hindu vegetarians. (3) There should be no shops for the sale of charcoal, straw and quick-lime in the principal streets, as such shops are great public nuisances. (4) The dust bins inside the town, where the street-sweepings are collected are hot beds of disease, and the Board should insist on the rubbish being removed every day. If one contractor be unable to arrange for the daily clearance of the dust-bins more contractors should be employed. (5) The street-urinals too are generally to be found in a most dirty state. They should be properly washed twice a day.

NAGRI KIRAN.
1st November 1894.

29. The *Nagri Nirad* (Mirzapur), of the 1st November, complains that gambling appears to have been permitted for nine days at Mirzapur on the occasion of the late Devali; observing that if permission is granted for so many days for a few years more, many men will entirely be ruined, and crime will increase.

Gambling at Mirzapur on the occasion of the Hindu Devali festival.

ANIS-I-HIND.
3rd November 1894.

40. A correspondent of the *Anis-i-Hind* (Meerut), of the 3rd November, in giving a tit for tat to a certain correspondent of another newspaper *Shahna-i-Hind* (Meerut), regarding a certain composition, quotes objectionable passages of his adversary and criticises them in scurrilous and sometimes indecent language.

Use of indecent language by a correspondent of the *Anis-i-Hind*, Meerut.

ALMORA AKHBAR.
5th November 1894.

41. The *Almora Akhbar* of the 5th November, after publishing the address presented by Lala Krishna Sah to Sir Charles Crosthwaite on the occasion of the laying of the foundation stone of the Crosthwaite Hospital at Naini Tal, observes that the collection of the necessary funds with such remarkable rapidity is simply due to the circumstance that the movement has been set on foot by His Honor, for which the people cannot be sufficiently thankful to him. It is to be hoped that natives will be able to benefit by this new hospital which is chiefly intended for them. When the Ramsay Hospital was built in Sir Auckland Colvin's time, hopes were held out that it would be equally useful to natives and Europeans, and natives liberally contributed towards its cost. But the natives have been disappointed in their hopes. It would be well if the promises made by an officer were adhered to by his successors in office.

Crosthwaite Hospital at Naini Tal.

ALLAHABAD: } PRIYA DAS, M. A.,
The 12th November 1894. } Govt. Reporter on the Vernacular Press of Upper India.